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However, we have said sufficient to show that this is a vigorous contribution to philosophical discussion which raises in a fresh form many old problems, and demands, as it will no doubt receive, fair criticism from those whose special vocation it is to deal with such questions. If there is a growing interest in these questions, it is a healthy sign. It is not given to many to make a permanent contribution in the highest realms of thought, but the man who quickens our thinking powers and gives us a wider outlook renders real service; for the value of such discussions is not to be measured by information imparted or formal solutions attained, but by the increase of energy and hopefulness in men who feel that there is no escape from these great problems. "For in the victorious warfare with finitude consists the perfection of the spirit" (p. 382).

W. G. JORDAN.

QUEEN'S UNIVERSITY,
Kingston, Ontario.

ALLGEMEINE GESCHICHTE DER PHILOSOPHIE MIT BESONDERER
BERÜCKSICHTIGUNG DER RELIGIONEN. Von PAUL DEUSSEN.
Erster Band, erste Abteilung: Allgemeine Einleitung und
Philosophie des Veda bis auf die Upanishads; zweite Abtei-
lung: Die Philosophie der Upanishads. Leipzig: Brock-
haus, 1894, 1899. Pp. xvi + 336; xii + 368. M. 16.

THE introduction to Professor Deussen's work indicates how generously he proposes to interpret the word "allgemeine." Most historians of philosophy slip very rapidly over the oriental field in order seriously to begin their exposition with the Greek thinkers. Not so Deussen. He divides his subject into five main sections: Indian philosophy, Greek philosophy, philosophy of the Bible, mediæval philosophy, modern philosophy. In connection with the first part he proposes to discuss Chinese philosophy. Under the third come the religion and philosophy of Egypt and the Iranian *Weltanschauung*, along with Mosaism, Judaism, and Christianity. How fully these usually neglected sections are likely to be treated is illustrated by these two parts of the first volume filling more than 600 pages, in which but two out of three divisions of Indian philosophy alone are expounded. It is true that the author is primarily an Indianist, which fact may lead him to dwell more fully on the Indian ideas. Moreover, there can be no doubt on the part of any reader that he is profoundly impressed with their unusual value in the philosophical realm.

Professor Deussen's point of view is suggested in the following words, with which concludes his preliminary survey of the course of philosophic thinking: "Im Gegensatze zu ihnen (d. h. Fichte, Hegel, Herbart) ist Schopenhauer zunächst bestrebt, Kant völlig zu verstehen, und das eigentliche Fundament seiner Lehre von der Überwucherung durch missverstandene Traditionen zu befreien; dann aber führt er von diesem Fundamente aus Kants Gedanken in der von diesem selbst angedeuteten Richtung weiter und zu Ende, der Art, dass Kant der Begründer, Schopenhauer der Vollender eines einheitlichen, durchaus auf der Erfahrung gegründeten, durchaus mit sich selbst übereinstimmenden metaphysischen Lehrsystems ist, welches in seinem praktischen Teile als ein seiner ganzen Tiefe nach auf wissenschaftlicher Grundlage erneutes Christentum erscheint und für absehbare Zeiten die Grundlage alles wissenschaftlichen und religiösen Denkens der Menschheit werden und bleiben wird" (I, i, p. 23).

In the two parts of his first volume the author has furnished an analysis and exposition of the early thought of India which in thoroughness, breadth, historical insight, and sympathetic appreciation has never been approached. He begins with the Vedas as his first period, finding in the later hymns the germs of philosophic ideas which afterward flourished and were fruitful in his second period, the time of the Brahmanas, reaching its height and conclusion in the Upanishads. Of course, many scholars have handled the different parts here brought under review, in some cases with greater fulness, and one cannot point to a large amount of new material now for the first time presented, but nowhere has the whole been put together as here and treated in its historical development. And even in its several divisions, particularly in the analysis of the teaching of the Brahmanas and the historical organization of the doctrines of the Upanishads, a work has been done which is of the highest value. A perfect flood of quotations is spread over the pages; in the case of many of the hymns poetical translations are given; many of these are translated here for the first time; and scarcely a passage of importance is missing. Certainly the volumes contain the most available conspectus of materials bearing on Indian religions and philosophies down to and including the Upanishads that can be found in a modern European language. No student of the subject can afford to neglect this treatise, and in possession of it he will have what will enable him to dispense with a library of superficial discussions and will prepare him for the profitable use of more detailed works on the special sections.

GEORGE S. GOODSPEED.

THE UNIVERSITY OF CHICAGO.